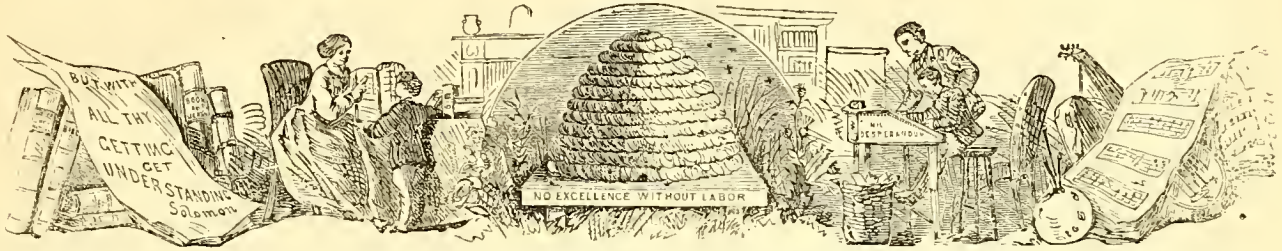


Holiness to the Lord!

The Juvenile Instructor



VOL. 8.

SALT LAKE CITY, SATURDAY, OCTOBER 25, 1873.

NO. 22.

A COUNTRY SCENE IN JAPAN.

THE first glance at the engraving we here present will convince our readers that the scene is not an American one, nor, in fact, one of any of the nations of Europe. The thatched houses, the loaded horses and the appearance and dress of several of the persons in the engraving indicate that the artist has intended to represent an eastern scene. In the country districts of Japan, and also in the poorer parts of the large towns of that country, such scenes as this can be found, with the exception, perhaps, of a slight difference in the dress of several of the persons. There is not that variety of style in the dress of the

and roomy, while others wear them so tight in the legs that they fit like a kid glove. Now this latter extreme in dress is never reached by the Japanese, for as a people they wear loosely fitting garments, generally of silk or cotton. Two of the men in the engraving are dressed like gymnasts or acrobats, a style unknown in Japan. Japan is comparatively unknown as yet to the people of other countries, for the Japanese have chosen to be so exclusive that until quite recently there has been very little commerce between them and other nations. It is mainly owing to the ignorance in regard to the Japanese, that they



Japanese that is to be seen in this and many other countries. Persons there of a certain grade or class or caste dress almost invariably in the same manner. In this, as in many other things, the customs of the Japanese are very rigid. In this country a person in any circumstances may dress in any style his fancy may happen to suggest, if his means will only allow him to; hence we see some women here dressed as gayly as a peacock, while others, though equally able to afford it, dress quite plainly. We see some men with pantaloons quite loose

have been so generally regarded by Christian nations as among the lowest of barbarians. Though in many respects they differ so widely from civilized nations in their appearance, habits and customs, there is really much to admire about their self-sustaining qualities, their skill, ingenuity, perseverance, contentment and peaceful dispositions. Many of our readers will doubtless remember the visit of the Japanese embassy to Salt Lake City, a year ago last winter. The embassy consisted of some of the most influential men of Japan, and

their visit to the United States and Europe was for the purpose of learning the customs and seeing the improvements and advantages possessed by the people of other countries that they might be able to introduce the same at home.

Quite a change has taken place in that rigidly secluded empire in the last few years. European influence is having its weight there. The labor saving system of doing work in America is gradually taking the place of their old-fashioned, main-strength style. For instance: until within a few years there were no wheeled vehicles in Japan. To convey loads such as we use wagons and carriages for, they used horses as pack animals, or carried them on bamboo canes suspended from the shoulders of two stalwart "Japs." Now, however, they have wagons in that country and even railroads.

It is probable that the next few years will effect a still greater improvement in that country, as quite a number of young men from Japan are being educated in the United States, who, of course, will carry home with them American ideas of living. A movement is on foot also to build other railroads in that country under the direction of English mechanics, and, as they become better acquainted with other nations, it is possible they will modify their laws so as to admit of the gospel being preached there, as it will certainly be at some future time.

[For the Juvenile Instructor.]

Little Lessons in Chemistry.

NON-METAL ELEMENTS NO. 2.

WE will now take the table of equivalents and arrange the different metals in groups according to their qualities, so far as chemists have classified them. There are some metals that have great affinity for O, (oxygen) and, when combined with that element, they are powerfully alkaline, a property which will be explained in the proper lesson. There are six of them, known as the

METALS OF THE ALKALIES.

Potassium, Sodium, Lithium, Cesium, Rubidium, Thallium.

There are four metals that have alkaline qualities in part and also earthy properties. These are called

METALS OF THE ALKALINE EARTHS.

Barium, Strontium, Calcium, Magnesium.

Ten other metals form earthy bodies, and enter into the composition of gems and minerals. The only one of importance in our lessons will be the clay forming metal, aluminum, which is very abundant. This group is the

METALS OF THE EARTHS.

Aluminum, Glucinium, Zirconium, Thorium, Yttrium, Erbium, Terbium, Cerium, Lanthanum, Didymium.

The proper common metals, eight in number, are the

HEAVY METALS.

Iron, Zinc, Copper, Tin, Lead, Mercury, Bismuth, Nickel. The proper metals that are not so common are eight in number. They are frequently called "noble," probably because they do not readily corrode or oxidize.

THE NOBLE METALS.

Gold, Silver, Platinum, Palladium, Ruthenium, Rhodium, Osmium, Iridium.

There are six metals seldom used in the form of proper metals. They form compounds useful in the arts and manufactures. As they are used for chemical purposes we will call them, although nearly all metals can be used by the chemist as well as the metallurgist,

CHEMICAL METALS.

Cobalt, Chromium, Manganese, Cadmium, Antimony, Arsenic.

Then there are ten metals that are very uncommon. These may be classed as

RARE METALS.

Vanadium, Tungsten, Tantalum, Molybdenum, Uranium, Tellurium, Titanium, Indium, Norium, Niobium.

Very little effort will be required to commit to memory those elements that are printed in italics. If we take Lithium, Sodium and Potassium there will be a difference of 16 in the combining numbers; Li 7 plus 16 equals Na 23, which, plus 16 is K 39. The other equivalents of the group need not be learned.

Of the alkaline earths, calcium and magnesium have a difference of 8. Mg 12, Ca 20. These only need be remembered. Of the earth metals, aluminum has the same equivalent as nitrogen, Al 17. All the proper metals require notice on account of their importance, and it will aid the student in reading about them to remember their combining numbers.

Now all bodies, children, are composed of one or more of these simple elements. When two unite together they form a BINARY COMPOUND.

Ex.—K O (potassa) Na O, (soda) Ca O, (quicklime) Mg O, (magnesia) are binary compounds; i.e., formed of two elements or radicals, from *bi*, which means two. H O, water; C O, carbonic oxide; Na Cl, (common table salt) chloride of sodium; Fe S, sulphide of iron, are all binary, or two element compounds, which are generally known by the termination *ide*, as oxide, chloride, sulphide, carbide, meaning respectively, compounds of the elements oxygen, chlorine, sulphur or carbon with other elements.

[For the Juvenile Instructor.]

A BOY'S VOYAGE ROUND THE WORLD.

(Continued.)

WHEN examining the external form of the sperm whale, some of the organs will appear disproportionate and bulky, especially the head; but this is, on the contrary, very conducive to agility and lightness. The greater part of the head is composed of a thin, membranous set of cells, filled during life with a thin oil of a much less specific gravity than water. Below this again, the junk, though heavier than the case, is still lighter than the element in which he moves. The head, consequently, being so much lighter than the body, always has a tendency to rise sufficiently above the water to clear the nostril, or "spout hole," for all purposes of respiration. The skin of the sperm whale is smooth, sometimes in old whales, wrinkled, and of a dark brown color. In some cases, they are spotted, or piebald. "Old bulls," as the full grown males are called by whalers, have generally a portion of the head and back of a grey color, and are called "old grey backs." This black or grey skin is about three-eighths of an inch thick in young whales, but much thinner in old ones. Beneath the skin is the "blubber," or fat, contained in numerous cells and tubular membranes, supported with muscles and fibres. The average thickness of the fat is about twenty inches; on the hump, twenty-five inches. This covering of fat is of a yellowish white color, and not only contributes to buoyancy, but assists as a protection from the coldness of the water. Although enormous in

size, the whale has the power of moving through the water with the greatest ease and considerable speed. Generally he passes along just below the surface at a rate of two to three miles per hour. This is done by a gentle oblique motion from side to side of the flukes. His hump projecting above the water makes more or less rippling; this is called by whalers "white water," and from its appearance, old experienced hands judge very correctly the rate at which the fish is going. When alarmed, or desirous of proceeding at a more rapid rate, the flukes strike the water in a direct manner, upward and downward, the head sinking eight or ten feet at the downward stroke and rising again above the surface when the blow is reversed. This mode of swimming, with the head alternately in and out of the water, is called "going head out." The whale will obtain in this manner a speed of twelve and fifteen miles. At times, when lying at the surface, the whale amuses itself by beating the water with its tail; this act is called "lop-tailing." Again, at times, he descends to a certain depth, and then, making some powerful strokes with his flukes, he darts completely out of the water, and when clear of the surface, he rolls his body slightly so as to fall on his side, which, of course, makes a great splash when he strikes the water. This is called "breaching," and in clear weather is seen from the masthead a distance of ten to sixteen miles. It is supposed he resorts to this action to rid his skin of "sucking fish" and various animals resembling crabs. There is also an animal called the "killer," as well as the swordfish that often attacks the whale. When seriously frightened their actions are many and different; one of them, called "sweeping," consists in moving the tail from side to side, as if feeling for a boat or the cause of alarm. At times they place themselves in a perpendicular posture, with the head only above the water. They also have a singular manner, generally when harpooned, of rolling over and over on the surface. Notwithstanding the immense power of the whale, he is remarkably timid, and easily alarmed at the approach of a boat. The eyes, being placed in the widest part of the head, afford the animal an extensive field of vision. The usual manner of looking at a ship or boat is to turn over on his side, so as to cause the rays from the object to strike directly upon the retina. All the *cetacea*—animals of the whale kind—are warm blooded, as is well known; possessing lungs, they require a frequent intercourse with atmospheric air, consequently it is necessary that they rise at certain intervals to the surface of the water. The majority of these animals do not appear to perform this requirement of nature with any regularity; but in this respect the sperm whale differs from the balance of his kind. From his peculiar mode of "blowing" or "spouting" he is recognized at a great distance by whalers. When at the surface for the purpose of breathing he is generally still, or makes slow progress; his nose, or "noddle end," emerges, and the spout from the nostril is thrown up in the form of expired air, thick, low and bushy, of a pale gray-white color, resembling steam. The white color is given to it, it is said, by the minute particles of water lodged in the chink or fissure of the nose, and also from condensation of the vapor thrown off from the lungs. This spout is projected at an angle of about forty-five degrees, in a slow, continuous manner for about three seconds of time. When alarmed, the spouts are quicker and higher than when in repose. When not alarmed, the number of spouts, the length of time he remains on the surface, and the time he remains under water, are as regular in duration as can be imagined. A large "bull" whale consumes a space of about ten seconds between "spouts," or for making one inspiration and one expiration; remaining on the surface for each breathing time ten or twelve minutes, he makes sixty or seventy inspirations. At the expiration of his breathing time his head slowly sinks and his tail is elevated in the air, and he descends to an unknown depth. This act is called by whalers "turning flukes," or "there goes flukes." The whale continues hidden beneath the surface from sixty to

seventy minutes, when he again rises to re-inflate his lungs. Of course, when "gallied," his regularity in breathing is no longer observed.

The food of the sperm whale consists almost wholly of a marine animal, called by whalers "squid," by naturalists, the "*Sepia Octopus*," a jelly-like substance found in abundance in the southern seas. At times when near the shore, the whale regales himself on a good mess of fish, principally the rock cod. From what I could learn from old and experienced whalers, and from my own observations, when the whale is inclined to feed, he descends to a certain depth below the surface, and there remains as quiet as possible, opening his large jaws to their utmost. His mouth, tongue and brilliant teeth glistening and shining, present an enticement that attracts his prey; when a sufficient number is in his mouth he closes his jaws and swallows the contents. This is similar to the actions of the crocodile. The teeth are said to be of no use for mastication, but merely used for grasping or holding. I have seen cases where the jaw was bent as though at some time broken. Old whalers affirm that it is caused by fighting. Rushing one upon another, they lock their lower jaws together, and so strive for the mastery. There is a peculiar and very strong odor emitted by the whale, which, no doubt, assists in the attraction of his food, causing it to throng about his mouth and throat.

The manner of suckling the young I have never heard explained satisfactorily. Near the socket of the jaw are something like lips, lying in loose folds, soft and elastic, and it is generally believed that it is by this part the young whale seizes the nipple and performs the act of sucking, which is possibly the correct mode.

(To be continued.)

HIRING A CLERK.—The following is not a new story, but it is a true one, and will bear repeating, we think:

Years ago, into a wholesale grocery store in Boston, walked a tall, muscular-looking man, evidently a fresh comer from some backwoods town in Maine or New Hampshire. Accosting the first person he met, who happened to be the merchant himself, he asked:

"You don't want to hire a man in your store, do you?"

"Well," said the merchant, "I don't know; what can you do?"

"Do?" said the man, "I rather guess I can turn my hand to almost anything. What do you want done?"

"Well—it I was to hire a man, it would be one that could lift well, a strong, wiry fellow; one, for instance, that could shoulder a sack of coffee like that yonder, and carry it across the store and never lay it down."

"There, now, cap't'n," said the countryman, "that's just me. I can lift anything I hitch to; you can't suit me better. What will you give a man that can suit you?"

"I'll tell you," said the merchant; "if you will shoulder that sack of coffee and carry it across the store twice and never lay it down, I will hire you for a year at \$100 per month."

"Done," said the stranger. By this time every clerk in the store had gathered around, and were waiting to join in the laugh against the man, who, walking up to the sack, threw it across his shoulder with perfect ease, as if it was not extremely heavy, and walking with it twice across the store, went quietly to a large hook which was fastened to the wall, and hanging it up, turned to the merchant and said:

"There, now, it may hang there till doomsday; I shall never lay it down. What shall I go about, mister? Just give me plenty to do and \$100 per month, and it's all right."

The clerks broke into a laugh, and the merchant, discomfited yet satisfied, kept his agreement; and to-day the green countryman is the senior partner in the firm, and worth a million dollars.

The Juvenile Instructor.

GEORGE O. CANNON

EDITOR.

SATURDAY, OCTOBER 25, 1873.

EDITORIAL THOUGHTS.

CHILDREN who live in these valleys have but little idea of the manner in which people in other lands subsist. In this country we have an abundance of food and in great variety. Meat of various kinds is very plentiful, and is largely eaten by the people generally. But in many countries of Europe meat very seldom comes into the mouth of the poor people. Meat is a thing set apart for high days and holidays. Very often a child's remembrance of its mother's death will be the white bread and the baked meats provided for the funeral. Very often a young couple, eating meat upon their wedding day, will not taste it again until Easter, when a great festival is held. Many marriages are arranged for Easter, so as to save the expense of furnishing meat twice. Each nation of Europe has its national dish. The Norwegians and Danes have their rye-pancakes; the Frenchman has his onion soup; the Dutchman his sauer kraut and cheese; the Italian his macaroni; the mountaineer of the Alps his potato soup; the Scotchman his oatmeal cakes and porridge; the Irishman his barley bread and potatoes; but all Europeans eat largely of bread. To them it is the staff of life. Men, women, and children who work hard every day live on bread; and on this fare boys grow up to be stalwart and brave men. If they have anything more than bread, it is used as a relish; on the sea coasts these relishes consist principally of fish, fresh in the season of fishing, and at other seasons, smoked and salted.

A person who travels among the peasantry of the various countries of Europe, and examines their food, will be struck with its meagre plainness and the excellent health of the people. Take the Scotch as an example. Their food is plain and coarse, they eat but little meat, and yet they are healthy and remarkably strong. Examine their teeth. How white and sound they are! Seldom you hear them speak of toothache or of any other aches. The coarse, vegetable food on which they live, makes bone. It feeds the teeth and all the bones of the body and they are sound and strong. This is the case with the Germans, the Scandinavians, the Irish, the Welsh, the French, and the people of many other countries who live in this same style. But go into the cities, where the people drink tea and coffee, live on white bread and meats, pastries and other articles, and you will find toothache and diseases of various kinds quite common.

In the United States the people have a greater variety of food than the people of almost any other land. Food is so plentiful, and so many tables are so lavishly supplied with great varieties of luxuries, that bread is but little eaten. Even where bread is used it is generally in the shape of hot biscuits. The result of this kind of living is that decayed teeth, toothache and dyspepsia are very prevalent in the United States.

In our Territory many families live in this same style. It is an unhealthy fashion, and good, sound health cannot be enjoyed by those who follow or adopt it. The art of making good bread appears to be almost unknown in many families. This is apt to be the case where bread is not looked upon as the staff of life. But where bread is used largely it should be of the best quality.

Wheat is for man, and, when properly cooked, it is the best food that can be eaten. Flour should not be bolted too fine. In fact, it would be better for health if not bolted at all. And then it should be cooked in the best possible manner. The French method of making bread is admitted by all who have eaten it long enough to test it, to be the best for health. It is sweet and nutritious, and at the same time very light. It is made as nearly all crust as is practicable, the French being of the opinion that the crumb or soft part of bread is by no means so digestible as the better baked part.

We throw out these few hints to our readers upon this subject that the juveniles may profit by them. Some may think that it makes no difference what kind of food they eat; but the Lord has thought the matter of sufficient importance to reveal His will concerning our food. And we should not despise His counsel.

THE WHIRLING DERVISHES OF EGYPT.—A very large circle was fenced off in the middle of the floor, which had a strip of matting around it, and at one side was a Turkey rug, on which the chief dervish sat, and to which all bowed as they passed. There were fifteen men and one little boy; they were dressed in dark colored dressing gowns, under which were very long, full white petticoats, and wore white vests with short jackets coming to the waists. On their heads were gray felt hats, just the shape of flower-pots and about ten inches high. They took off both shoes and stockings before they entered the ring. At first they marched around three times in solemn procession, each two bowing to each other before the holy carpet, the meaning of which I could not make out. During this time six dervishes made the most frightful music in a gallery above; four with a sort of pipe, two beating on a kettle-drum, and shouting out something in a monotonous tone at the top of their voice. When the procession reached the rug for the fourth time they began to spin. It was really wonderful to see these men all spinning at the most violent rate without seeming to get in the least dizzy. The best was a man seventy years old; he spun so that his shirt stood out straight all around him without a wrinkle. They kept it up for eight minutes, this old fellow whirling sixty-eight times a minute. Then they sat down cross-legged on the matting, flung their heads down to the ground for a moment, got up and went at it again for perhaps ten minutes; another rest, one more whirl, and it was over. The last minute the old man made fifty-six revolutions, and when they went out they all seemed quite fresh. They appeared almost to float in the air after they had fairly started, and their arms moved about with very graceful motions. The whole ceremony lasted about an hour, and was very remarkable, though not quite so wonderful as I had expected.

JEFFERSON'S TEN RULES.—The following rules, so short and concise, yet embodying so much, would be well for every child to commit to memory, and, as far as possible, put them into practice:

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs more than hunger, thirst and cold.
6. We seldom repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pains the evils have cost us that have never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry count a hundred.

GLISSADING.

IN the last number of the INSTRUCTOR on the first page, we gave you an article on the subject of ascending the Alps, but the illustration which accompanied it pictured a man in the act of *descending* a portion of the Alps in a most unpleasant and hasty manner. Falling down head foremost with arms and legs outspread is not by any means the most approved plan of descending the Alps, but generally the result of accident.

One style of descending a steep mountain's side, a favorite method among alpine travelers who are used to it, is that pictured in the engraving we here present, called glissading. A person wishing to descend in this manner poises himself upon his heels and the end of his alpenstock or staff. The latter serves as a "brake" to slacken speed. The most difficult part of the operation is for the person to maintain his balance; if he fails in this he does not stop and spit on his hands and take a fresh hold, as you might suppose, but he continues to descend, for the reason that he cannot help it; but his style of descent is not quite so graceful or pleasant, nor indeed so safe; for the next moment after such a failure, the person descending generally finds himself sliding, rolling, tumbling or bounding down the mountain at a fearful rate of speed, which continues to increase in rapidity until he happens to strike against a jutting rock or lodges in a crevasse, stunned, bruised and probably senseless. At the best, traveling in the Alps is a very difficult and dangerous undertaking for whether ascending or descend-



ing the steep ice-covered mountains of that region, the same care is necessary to prevent a fall. One misstep in many instances would prove almost certain death, and if a person lack a strong nerve and a cool head, he had better avoid both climbing and glissading in the mountains of the Alps.

An incident in the experience of Mr. Whympier, a scientific explorer of that region, will serve as a sample of the disasters likely to befall alpine travelers.

While traveling alone on a narrow and dangerous path he missed his footing and fell down at the head of a very deep gulch. He had no power to save himself, and fairly whirled down the steep incline. Every bound increased his speed, till, after striking his head a number of times on rocks, he lodged far away below, just in time to save himself from being dashed to pieces. In writing of it he says:

"The last bound sent me spinning through the air, in a leap of fifty or sixty feet from one side of the gully to the other, and I fell back on to the snow with motion arrested, on the verge of the precipice. Baton, hat and veil skimmed by and disappeared, and the crash of the rocks which I had started as they fell on to the glacier, told how narrow had been the escape from utter destruction. I fell nearly 200 feet in seven or eight bounds. Ten feet more would have taken me in one gigantic leap of 800 feet on to the glacier below. The situation was still sufficiently serious. The rocks could not be let go for a moment, and the blood was sporting out of more than twenty cuts. At last, in a moment of inspiration, I kicked out a big

lump of snow, and stuck it as a plaster on my head, the flow of blood diminished, then, scrambling up, I got, not a moment too soon, to a place of safety and fainted away."

When consciousness returned he succeeded in making his way down nearly 5,000 feet to the house, where his wounds were dressed. He sustained no permanent injury from this terrific experience, except that his memory was reduced from a retentive one to a very commonplace one.

HISTORY OF THE CHURCH.

(Continued.)

THIS was a fair letter, and with the address, it shows very clearly that when prominent men of the nation look at the Saints without prejudice, they can readily admit that they are an industrious, innocent and persecuted people. It appeared just then to the Whigs an object of interest to speak kindly of and conciliate the Saints, and they became quite eloquent in dwelling upon the wrongs which they had endured. Although it looked rather suspicious to the Saints that the Whigs of Iowa should at that particular time become deeply interested in their welfare, and all of a sudden grow warm and eloquent upon the subject of their expulsion from Missouri, and the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith, and the sufferings they had endured in the boasted land of freedom; still the caucus concluded to reply to the communications of the Whigs. A preamble was drafted and adopted, in which a lengthy account of the outrages, persecution and proscriptions endured by the Latter-day Saints were set forth; also a resolution declaring that, if the Whigs of Iowa would lift up their hands towards heaven and swear by the Eternal Gods that they would use all their powers to suppress mobocracy, insurrection, rebellion and violence, in whatever form or from whatever source such might arise against the Latter-day Saints and the citizens of Iowa, even to the sacrifice of all their property, and their lives if need be, and that a full share of representative and judicial authority should be extended to the Saints, then the Saints would pledge themselves to unite their votes with the Whigs of Iowa at the elections of the current year and would correspond with the Whigs as solicited.

In March a post-office was established at Kaneshville, and Brother Evan M. Greene received the appointment of postmaster. A county organization was also obtained, the county being called Pottawatomie. The officers were: Isaac Clark, Judge of Probate; George Coulson, Andrew H. Perkins and David D. Yearsley, County Commissioners; Thomas Burdick, County Clerk; John D. Parker, Sheriff; James Sloan, District Clerk; Evan M. Greene, Recorder and Treasurer; Jacob G. Bigler, William Snow, Levi Bracken and Jonathan C. Wright, magistrates.

Kaneshville was now becoming a point of some importance. It was the intention to abandon Winter Quarters in the Spring of 1848, and those who could not move to the Valley that season made preparations to settle on the Iowa side of the Missouri River, and whether they opened farms at other points or not, they naturally looked to Kaneshville as headquarters. At a conference held there, Elders Orson Hyde and Geo. A. Smith were chosen to labor in Pottawatomie county. Elder Ezra T. Benson was afterwards appointed to labor with them. Besides the Saints who had moved there after the expulsion of the Church from Nauvoo, there were many coming from foreign lands, who not having sufficient means to carry them directly to the Valley, needed a halt way place at which to stop while they could make the necessary preparations to prosecute their journey. In May a company of one hundred and forty-six Saints arrived from Great Britain, having been brought up the Missouri River by

the steamboat *Mustang*, under the leadership of Elder Franklin D. Richards, assisted by Elders Andrew Cahoon and S. W. Richards. Another company also arrived shortly afterwards under the leadership of Elder Moses Martin. Early in the same month a company of Saints arrived from the States on the steamboat *Mandan*. After the exodus of the Church from Nauvoo the emigration of the Saints from Europe had been stopped until a place of gathering could be found and decided upon. During this period the Saints in Europe had to repress their desires to gather with the people of God. When, therefore, the General Epistle reached them from the Presidency of the Church, informing them, among other things, that a place for the gathering of the people and the building up of Zion had been designated, they gladly received the news and the stream of emigration again began to flow Zionward.

The persecution and driving out of the Saints from the midst of so-called civilization and their wandering in the wilderness, did not check the preaching of the gospel in Europe, or the baptism of the humble and meek and honest-hearted people who heard its glad sound. In Wales alone, under the presidency of Elder Dan Jones, during the last six months of 1847, upwards of seven hundred souls were added to the Church; and in other places where the Elders labored the Lord gave them great success in bringing souls unto Him. At the same conference at which Elders Orson Hyde and Geo. A. Smith were appointed to labor in Pottawatomie county, Elders Orson Pratt and Wilford Woodruff, of the Twelve Apostles, were appointed missions; the first to Great Britain and the second to the Eastern States, Nova Scotia and Canada. Besides these, there were several other prominent elders sent on missions abroad.

In the meanwhile active preparations were being made at Winter Quarters for the next Summer's journey across the plains to the Valley. The Otoe Indians having heard that President Young and the Saints were about to start for the mountains, fifty of them, bearing letters from the Agency, visited Winter Quarters to receive compensation for the occupancy of their lands. Suitable presents were given them and they returned to their villages. On the 9th of May twenty two wagons left Winter Quarters for the Elkhorn river—the place of rendezvous for the organization of the companies intending to move to the mountains that Summer. They were followed by others; and on the 26th President Young started from Winter Quarters for the Elkhorn. Through the blessing of the Lord on his industry and good management, he had acquired considerable property during his sojourn at Winter Quarters, in houses, mills and temporary furniture. These he had to leave, making the fifth time that he had left his home and property since he embraced the gospel of Jesus Christ. Brother Heber C. Kimball reached the Elkhorn river on the 1st of June, having fifty-five wagons in company. It was with very joyful feelings that the Saints bade farewell to Winter Quarters. There was a long and tiresome journey before them, and the country to which they were going did not possess such natural advantages for settlement and cultivation at that time as to be inviting for a people who sought temporal prosperity only. But to the Saints it was an attractive land. God had chosen and pointed it out as their residence, the place to which he wished them to gather. There they could dwell at peace and worship Him without any to molest or make them afraid. There, under the shadow of the mighty mountains, they could erect their altars, attend to the ordinances which he had revealed and commanded them to observe, extend their settlements, and have no mob to threaten and annoy them. It was, therefore, with joyful feelings that they started forth on the plains to traverse the desert wilds which stretched out between the Missouri river and the mountains.

(To be continued.)

[For the *Juvenile Instructor*.]

DISHONESTY DETECTED.

AN incident came under my notice a few days since which at the time caused me serious reflections.

An aged man, a cross, querulous, old fellow, in company with his two little boys, applied at a store to buy some provisions, and after being served, offered in payment an order on the store, which already had a number of payments endorsed on it. The salesman took it, endorsed the payment just made, added up the whole and informed the customer that the order was overpaid. This announcement was met by a flat denial from the old man, who, in the crossdest manner possible, demanded the privilege of adding up the figures himself. He took the order, turned aside from the salesman, studied and figured over it awhile, and handed it back, still declaring that it was not overpaid. Immediately on getting it back, the salesman observed that the figures did not "foot up" as they had previously done; and on closer scrutiny, he detected that his customer, while pretending to add it up to satisfy himself, had actually changed a 4 into a 1 by erasing a part of the figure. It had been very cleverly done, and would probably have passed without notice, if the salesman had not previously added up the column, and had his curiosity and suspicion aroused by noticing the discrepancy. The man denied having changed the figure and commenced a tirade of abuse about having his honesty questioned; but finding that the matter was not likely to rest there and the salesman not willing to allow the three dollars, he subsided into the most passive mood imaginable, declared he would not quarrel a minute for three dollars, and was quite willing to have the figure reckoned as a four and pay the difference. It was easy to see guilt in the man's face, and what made the matter worse his two little boys had been curiously and attentively watching the whole performance.

The act showed that the man must be either hardened in dishonesty and indifferent about the consequences, or that he did not realize the gross meanness of it and the effect his example would be likely to have upon his boys. It was really deserving of punishment, and certainly did bring upon him the contempt of all present, and ought to be of all good men. He was actually breaking one of the commandments of God and selling his character, his manhood and his claim to respectability for the paltry sum of three dollars. More than that, he was destroying the confidence, esteem, love and veneration which his children might have had for him—and which every child ought to bear toward his father—and setting them an example which, if followed by them in the same spirit, will blight their lives, degrade them in the eyes of the world, destroy their usefulness, and probably bring them to an untimely death, and prove their condemnation in the future.

It is to be hoped for the sake of those boys that there is sufficient good in their nature and the principle of honesty is sufficiently impressed upon them to cause them to avoid following the course of their father. A clear conscience and a good name are of far more worth in this world than all a man could possibly steal, and when the prospects of a future life are taken into consideration they are not to be compared to the gains of theft. "Honesty is the best policy" is an adage true as it is old. Our acts, good or bad, bear their own rewards, and if that man does not reap the reward of his dishonest act and bad example in sorrow and regret in this life, he will certainly find in the next world that a thousand times three dollars would not make up the loss that its commission will bring upon him.

G. C. L.

ALWAYS be ready to speak your mind, and a base man will avoid you.

QUESTIONS AND ANSWERS ON THE BIBLE.

CATECHISM FOR SUNDAY SCHOOLS.

Subject—HISTORY OF MOSES.

LESSON XLI.

- Q.—While Moses was sitting by a well who came to draw water?
 A.—The daughters of the priest of Midian.
 Q.—How many were there?
 A.—Seven.
 Q.—For what purpose did the daughters of the priest of Midian come to the well to draw water?
 A.—To fill their troughs to water their father's flock.
 Q.—Did anybody interfere with them?
 A.—Yes; "the shepherd came and drove them away."
 Q.—What then did Moses do?
 A.—He "stood up and helped them, and watered their flock."
 Q.—What was the name of the priest of Midian?
 A.—Reuel.
 Q.—When Reuel saw his daughters what did he say?
 A.—"How is it that ye are come so soon to-day?"
 Q.—What reply did they make?
 A.—That an Egyptian had delivered them from the shepherd and watered the flock for them.
 Q.—What did the father then say unto his daughters?
 A.—He inquired where he was and why they had left the man.
 Q.—What did he tell his daughters to do?
 A.—To call Moses that he might eat bread.
 Q.—How did Moses like to stay?
 A.—"He was content to dwell with the man."
 Q.—What was the name of the daughter the priest of Midian gave to Moses?
 A.—Zipporah.
 Q.—What was the name of the son of Moses and Zipporah?
 A.—Gershom.
 Q.—Why did Moses give him that name?
 A.—Because he had been a stranger in a strange land.
 Q.—What came to pass in process of time?
 A.—The king of Egypt died.

LESSON XLII.

- Q.—What did the children of Israel do?
 A.—They sighed by reason of their bondage.
 Q.—Who heard their cries and their groaning?
 A.—God.
 Q.—How did he regard their sufferings?
 A.—He remembered his covenant with Abraham, Isaac and Jacob and looked upon the children of Israel and had respect unto them.
 Q.—What was Moses doing at this time?
 A.—Keeping the flocks of Jethro, his father-in-law.
 Q.—What was the name of the mountain of God to which Moses came as he was leading the flock?
 A.—Horeb.
 Q.—Who then appeared to Moses?
 A.—"The angel of the Lord."
 Q.—How did the angel appear unto Moses?
 A.—"In a flame of fire out of the midst of a bush."
 Q.—What was strange about the bush that was burned with fire?
 A.—That it was not consumed.
 Q.—What did Moses do when he saw this great sight?
 A.—He turned aside to see why the bush was not consumed.
 Q.—What did the Lord do when he saw Moses turning aside to look at the bush?
 A.—He "called unto him out of the midst of the bush, and said 'Moses, Moses.'"
 Q.—What reply did he make?
 A.—"Here am I."
 Q.—What did the Lord tell Moses to do?
 A.—To put off his shoes for it was holy ground whereon he stood.
 Q.—What did the Lord then say unto Moses?
 A.—That he had seen the affliction of the children of Israel and would deliver them from the oppression of the Egyptians.
 Q.—What kind of a land did the Lord say he would bring his people to?
 A.—"Unto a good land and a large, unto a land flowing with milk and honey."
 Q.—To whom did the Lord say he would send Moses?
 A.—To Pharaoh.
 Q.—For what purpose was he to go to Pharaoh?
 A.—That he might bring forth the children of Israel out of Egypt.
 Q.—What did Moses say?
 A.—"Who am I, that I should go unto Pharaoh?"
 Q.—What token did the Lord give to Moses that he had sent him?
 A.—That when he had brought forth the people out of Egypt, he should serve God upon Mount Horeb.
 Q.—What name did the Lord give unto Moses to say unto the children of Israel?
 A.—"I AM hath sent me unto you."

QUESTIONS AND ANSWERS ON THE BOOK OF MORMON.

CATECHISM FOR SUNDAY SCHOOLS.

LESSON XLI.

- Q.—Of what nations were the Nephites composed at the time that Alma and his people joined them?
 A.—The people of Nephi and the people of Zarahemla.
 Q.—Who were the people of Zarahemla?
 A.—Descendants of Mulok, son of Zedekiah, king of Judah, and his companions.
 Q.—Who were the most numerous?
 A.—The people of Zarahemla.
 Q.—Were the people of Nephi and the people of Zarahemla as numerous as the Lamanites?
 A.—No; they were not half so numerous.
 Q.—What did Mosiah do after the arrival of Alma and his brethren?
 A.—He assembled the people together in two bodies.
 Q.—For what purpose?
 A.—That they might hear the records of the people of Zeniff and the account of Alma and his brethren.
 Q.—What effect did the reading of these records have upon the people?
 A.—They were struck with wonder and amazement at the events recorded.
 Q.—When Mosiah had finished speaking and reading to the people, whom did he call to speak?
 A.—Alma.
 Q.—What was the character of Alma's teaching?
 A.—He taught the people repentance and faith on the Lord.
 Q.—Whom did he baptize?
 A.—King Limhi and all his people.
 Q.—How did he baptize them?
 A.—After the manner he did their brethren in the waters of Mormon.
 Q.—How was that?
 A.—They were buried in the water.
 Q.—What did the children of Amulon and the other priests of Noah, who ran away into the wilderness, do?
 A.—They were displeased with the conduct of their fathers and took upon themselves the name of Nephi.

LESSON XLII.

- Q.—What privilege did king Mosiah grant unto Alma?
 A.—That he might establish churches throughout all the land of Zarahemla.
 Q.—What officers did he ordain over each church?
 A.—Priests and teachers.
 Q.—Why were they thus divided into branches?
 A.—Because they could not all hear the word of God in one assembly.
 Q.—Being thus divided did they belong to different churches?
 A.—No, they were all one church.
 Q.—How many branches or churches were there in the land of Zarahemla?
 A.—Seven.
 Q.—Did the Lord accept the labors of Alma and the people?
 A.—He poured out his spirit upon them and they were blessed and prospered in the land.
 Q.—Did all the people in the land join the church of Christ?
 A.—No; there were many of the rising generation who were not believers.
 Q.—Did they refuse to be baptized?
 A.—They did.
 Q.—Who joined these unbelievers?
 A.—Dissenters from the church.
 Q.—How did they operate?
 A.—They received in my church members with their flattering words, and caused them to commit sin.
 Q.—What did Alma do with these members?
 A.—He brought them before King Mosiah for him to judge them.
 Q.—Did King Mosiah judge them?
 A.—No; he delivered them to Alma to be judged.
 Q.—What course did Alma take?
 A.—He went and inquired of the Lord what he should do in the matter.
 Q.—Did the Lord reply to Alma?
 A.—He gave him a revelation on the subject, which Alma wrote down.
 Q.—Can you tell me one great point in this revelation?
 A.—The Lord said, "whosoever will not repent of his sins the same shall not be numbered among my people; and this shall be observed from this time forward."
 Q.—What became of those who would not confess their sins and repent of their iniquities?
 A.—They were not numbered among the people of the church, and their names were blotted out.

[For the *Juvenile Instructor*.]

ITALIAN MUSIC CHILDREN.

THE dispatches from the east of late have contained several allusions to the cruel treatment of Italian children in New York, Philadelphia and other places, by the padrones, and also of several arrests of padrones and children that had been made; in one instance, as stated, one hundred and fifty-two children having been arrested in one day in seven houses in Philadelphia. The import of that news was doubtless not thoroughly understood by half of those who read it, because of their never having previously heard of the traffic in such children carried on in the United States and Great Britain, and also from ignorance of the meaning of the term *padrone*.

To begin with, *padrone* is an Italian word signifying master or owner; so that we may infer that they bear that relationship to the children spoken of in connection with them.

A number of Italian children playing on creaky violins, wrong end downward, ill-tuned harps and harsh tambourines is a very common sight in the streets of older cities, and not entirely unknown here in Salt Lake City. Sometimes a lone one may be seen with an old hand organ, grindi g out tunes in a most discordant manner. As an equivalent for thus catering to the amusement—or annoyance, as it as often proves—of the public, they expect their listeners to bestow a few dimes upon them, as they pass around a very significant looking hat, accompanied by a still more significant look in the up-turned face of the smallest performer.

How few out of all the millions who have seen the little fellow thus performing and noticed their mute appeals to the charity of the public, have known or for a moment fancied the real cause of their leading such a life. They think of them only as the little, dark-eyed, brown-faced, sometimes vicious-looking pests who have no special claim upon either their pity or pence.

From facts recently brought to light it seems that many of these children have been enticed or stolen from their homes in "sunny Italy," while others have been purchased from their unfeeling or desperate parents there, by the guardians or *padrones*, as they are called, who now have them; and that they are held by them in a state of complete servitude. They are first taught to produce that crazy sort of music which they are noted for, to dance and beg, and then turned into the streets by their cruel taskmasters to get money for performing, or otherwise, and bring it home with them, or suffer severe beating and other harsh treatment for failing to do so. They are thrown into the worst class of society, see the worst of vices practised, are tempted, if not actually taught by their masters to steal, by being forced to bring home to the padrones the expected amount in money. The result is, they become hardened in crime, depraved and vicious in the extreme. They learn to pick a man's pocket or rob a till as deftly as a magician would perform a trick in slight-of-hand. They are kept in ignorance, never being taught to read or write, poorly clothed and supplied with barely enough food, and that of a poor quality, to live upon—and sometimes not even that much by the padrones, but forced to beg food also.

The slavery which existed in the Southern States a few years since, and which was only abolished with a war between the north and south—one of the most terrible, bloody wars ever fought, was not more galling to the negroes than is the bondage of the Italian children at the present time in this free land of America. Yet this latter system has been suffered to exist, and the padrones have enriched themselves at the expense of the little sufferers, who, once in their clutches, are almost certain to be ruined morally and otherwise. The training they receive from the age of five or six years up to manhood seldom fails to make them the very worst members of society, and their

crimes sooner or later are apt to bring them to the State's prison or the gallows.

Time, the "great leveler of all things," the "corrector of evil" has been very tardy about coming to the relief of these little sufferers; but the sympathies of the kind hearted are being aroused now in their behalf, and there is a prospect of the cruel practice being suppressed. A late dispatch from New York states that a committee will petition Congress, the state legislature and the city government, to enact laws to make the traffic a criminal offense, which will probably have the desired effect.

The children of this Territory have great cause for thankfulness that they, unlike the little wails described, have pleasant homes, kind parents or friends to provide for and teach them, and every encouragement to do right, to be honest and grow up to be respectable and useful men and women; and above all, that they have the gospel taught to them, by living in accordance with which, they will gain eternal lives. L.

Selected Poetry.

ERNEST'S TWILIGHT TALK.

"Mamma, how did baby find the right way
From the angel's home that summer day?"
Said my little Ernie at eventide,
As he nestled close down by my side.

"Did God send her soul on a silver cloud?
Did he call to you so very loud,
'Here's a baby dear for you to love,
Coming down from Heaven like a gentle dove?'"

"I think an angel came just before,
To show the baby our papa's door.
Oh say, mamma dear, did you hear her sing,
And then let our dear little baby in?"

"And did she have wings when she came that day,
That you've taken off and put away?
Did the angel tell you to lay them by
'Till God should call her again on high?"

"If I hear Him call her I'll quickly say,
Dear heavenly father, Oh! please let her stay!
You've babies enough in your heaven above,
And we've only one little sister to love!"

If we are cheerful and contented, all Nature smiles with us; the air seems more balmy, the sky more clear, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon and stars appear more beautiful.

JUVENILE INSTRUCTOR

Is published in Salt Lake City, Utah Territory,
EVERY OTHER SATURDAY.

GEORGE Q. CANNIN, EDITOR & PUBLISHER.

TERMS IN ADVANCE

Single Copy, per Annum.....\$2 00.

✂ Grain brought to this city for the JUVENILE INSTRUCTOR will be received at the office of paper—DESERT NEWS BUILDINGS.